



PROSPECTUS JAMIA ASHRAFIA



INTRODUCTION OF JAMIA ASHRAFIA (Regd).

The foremost religious educational institute founded on a mound of earth in MASJID-E-NABWI (SAW) and is a point of attraction for all visitors; where the students (SIHABA-E-KIRAM) who studied at that place were called ASHAB-E-SUFFAH. It is beyond the capacity of anybody to count the segments of golden chain of merits of this institution. It is also not easy to compose the in-numerable religious institutions of this sub-continent. The religious institutions got enormously propagated, in particular, when English people started the network of mutinies against Islam and Muslims. The feelings of resentment and hatred were natural to have been created against English people as a reaction against their mutinies. So they started to inculcate more Islamic Education and more strictly act upon it.

When campaign against English rule started in India and with mutual cooperation the English were ousted from India. Hindus started the same mal-practice against Muslims after the desertion of English rule

while they themselves had been suffering during English rule. Hindus waxed Muslims so much so that Muslims put up a unanimous demand for a separate Muslim state called TEHRIK-E-PAKISTAN.

This campaign was lead by Muslim League and headed by the gracious personality of QUID-E-AZAM Mr. Muhammad Ali Jinnah, Muslim League had sponsorship and full support of dignitary scholars of UMMAH amongst those were there was Hakimul-Ummat Maulana Ashraf Ali Thanvi Along With Hazrat Maulana Shabbir Ahmad Usmani, Hazrat Maulana Zafar Ahmad Usmani, Hazrat Maulana Muhammad Shafi Deobandi, Hazrat Mualana Muhammad Idrees Kandhalwi And Hazrat Maulana Muhammad Hassan Amrtsari (Qudus-Sirruhum) besides other gracious scholars of DEOBAND.

Allah made the movement a brilliant success and the name of Pakistan emerged on the Atlas. It is a historical fact that this movement based on the idea of two nations. Muslims wanted a state where they could live their independent lives under the Islamic rules. This idea was also given by Hakimul Ummah Hazrat Maulana Ashraf Ali Thanvi in 1928 the foremost of all



as stated by Maulana Abdul Majid Darya Abadi and in 1931 Allama Iqbal also seconded it in absentia.



PAKISTAN came into existence on 14th Aug. 1947 and immediately after Maulana Mufti Muhammad Hassan Amritsari migrated to Lahore. Since this was all a boon of Allah along with their hard strife. Pakistan was made to highlight Islam. This was the time when the pirated Karwans of people loitered hither & thither with their claims in hand, Everybody was selfish but Hazrat Mufti Sahab (Q.S) set aside every- self-interest and he gave foremost attention to organize a Religious Institution. It is also a SUNNAH of all prophets that whenever they (A.S) migrate to any place. They first organized a house of Allah (SWT) as Hazrat Ibrahim (A.S) founded BAIT-ULLAH & then our holy prophet founded Masjid-E-Nabwi. Similarly Hazrat Mufti Sahib (QS), a godly scholar, ordered his disciples to find out a proper place for MADRISA. There was one of his disciples Mr. Nasir Paracha (PBH), who saw Moolchand Building in the vicinity of Nila Gunbad and spoke to Mufti Sahab (Q.S) that this building will prove more appropriate, when Hazrat Mufti Sahab (Q.S) visited, he also liked it. The owner of this building was a HINDU named as Mr. Moolchand, he was an inhabitant

of AMRITSAR. When Mufti Sahab (Q.S) gave sermons in a Mosque named as MASJID-E-KHAIR DIN and discharged his duties in Jamia Naumania Amritsar as Head Teacher. The founder of Jamia Naumania was Maulana Noor Ahmad (PBH) but Mufti Sahab had organized it on the whole and added more to the Teaching religious education. When the HINDU came to know that Mufti Sahab (Q.S) wanted to establish a MADRISA here, he made over the keys to Mufti Sahab (Q.S), saying that you please fulfill your project as you did in AMRITSAR. Mr. MOOLCHAND attended sermons of Mufti Sahab (Q.S), al Amritsar Hazrat Mufti Sahab (Q.S) named this MADRISA after the name of his kind Sheikh Hakimul Ummat Maulana Ashraf Ali Thanwi as JAMIA ASHRAFIA on 14th Sept, 1947. The regular classes started on 24th Sept, 1947. In the outset 2/3 years the classes of DAURA-E-HADITH could not be started. The basic Teaching carried on and with the profound suggestions of great religious scholars the class of DAURA-E-HADITH started in 1949/50 which is perpetuating in full swing till date.

This all has been due to the sincerity of MUFTI SAHAB and mercy of Allah that an Institution established under scarcity in a new born country and





achieved so much popularity that students from all corners of the country were attracted to join. The four storied building of NILA GUNBAD despite of its spaciousness ran short. HAZRAT (Q.S) called a meeting of the disciples and put up the problem before them. He told them that the present building has run short while students are pouring in, so better some place be found within the city area so that the same also be built and students be shifted there. It was settled that a committee re formed under the supervision of Hazrat Maulana Muhammad Idrees Kandhalvi for selection of a plot of land. It was the age of scarcity, no body had money in hand and it seemed to be impossible to purchase the land. But they say “A saint says what ever he foresees,” committee was framed as per orders of Hazrat Mufti Sahib. The committee begun to search land as per the duty entrusted.



This will not be out of interest to mention here an incident which relates to the miracle of Hazrat Maulana Idrees Kandhalwi (Q.S) and that is that with the consideration of land it was yet to be consulted as to how much land must have to be purchased. Hazrat Mufti Sahab (Q.S) suggested that it must be 7/8 KANALS while Hazrat Maulana Idrees Kandhalwi was of the opinion that it must be at least 100 to 120 KANALS so

that there may never be restriction in the enhancement of the Jamia. The land was however started exploration with both the considerations. While exploration the committee reached Muslim Town (the present location) after searching SHAHDARA and MULTAN ROAD Etc. There were mounded land scapes everywhere and it was like a jungle. There was no population beyond ICHHRA at that time. The Committee selected the present land which was spread over 120 KANALS and the owner said that he will sell the complete plot at once, if anybody may like to cut a bargain. The bargain was cut in the first meeting and the land was purchased in 1953. Jamia is now days situated at this very land. The foremost fabrication was to build a mosque and the class of DAURA-E-HADITH was shifted here from NILA GUNBAD in 1958. Hazrat Mufti Sahab (Q.S) demised in 1961 and the responsibility of the establishment of Jamia transfused to Hazrat Maulana Ubaidullah (M.Z). This is a Miracle from Hazrat Mufti Sahab (Q.S.) that Jamia prospered even more during the period of Hazrat Ubaid-Ullah. The timely needs were ever looked after by the administration. The evident proof of the same is the establishment of Girls department, Modern education and TIBB-E-ILSAMI department etc. Jamia has administered all the modern education, for this





purpose a Girls High School recognized by the Board of Secondary Education, a Girls College recognized by the University of Punjab and Ummul Qura Institute for teaching the modern Languages are all busy at their corresponding duties successfully. This has also been a grace of Jamia that it had been sponsored by the dignified religious scholars like Syed Suleman Nadvi, Maulana Abdul Maajid Darva Abadi, Hazrat Maulana Mufti Muhammad Shafi Deobandi, Hazrat Maulana Khair Muhammad Jullundhry, Hazrat Maulana Shams-Ul-Haq Afghani, Hazrat Maulana Muhammad Idrees Kandhalwi, Hazrat Maulana Rasool Khan Hazarwi, Hazrat Maulana Muhammad Maalik Kandhalwi, Hazrat Maulana Muhammad Musa Bazi and Hazrat Maulana Daud Ghaznawi (Qudus Israrohum). It is a living proof in the history of Jamia that it always behaved positively and the only purpose of religious education with sincerity from the outset till date without poking into any political or secretarial activity. Secretarial education is not an appreciable task near the dignitaries of Jamia. The fundamental principle of Jamia is unity of UMMAH and the education with useful training of etiquettes.



AIMS & OBJECTS:-

1. Educating and publishing all Muslims with religious Education, QURAN and HADITH, Faith, FIQH and the related studies.
2. Sincere and pure teachings of timely and religious demands.
3. To propose capacitative scholars in TABLIGH, IFTA, composing and publishing.
4. Establishment of DAR-UL-IFTA wherefrom solution are given in general about day to day religious problems as per Islamic jurisprudence.
5. To inculcate Islamic behavior in social and individual lives.
6. To educate modern education along with Dars-E-Nizami-Departments.

TALEEM-E-QURAN MAJEED

HIFZ:

This department is working under the expert teachers where hundreds of students get education every year. This department comprises of mostly small children. It is for the benefit of those citizens who may like HIFZ OR NAZIRA by the children; so that children may recite the holy Quran with proper pronunciation,





thousands of children have been benefited from this department, that is why most of HUFFAAZ recite the holy Quran during RAMADAN in most of the mosques of the city who have been taught in this section. A beautiful hall has been built in MADRISA AL-FAISAL LIL-BINAAT 37/38 A Model Town Lahore wherein a limited number of female children will be given admission in HIFZ- Department, although Jamia does not promote HAFIZ in female students, because they cannot retain their memory in later ages due to household responsibilities and to forget after HIFZ is a big sin, anyhow if parents persist then HIFZ is also taught to them.

NAZIRA:

The objective of NAZIRA is that the children who cannot attend regular classes of HIFZ due to their involvement in modern worldly education, they may be taught the holy Quran to be able to recite from the book with naked eye and they may not be devoid if the blessings of recitation and thus may not be kept away from religious education. Thousands of students have been benefited from this Deptt.

It is the essential demand of the holy Quran that it

maybe recited with proper pronunciation and for this purpose a department called TAJWEED has been established in Jamia, where the methodic pronunciation called SABA-ASHARA is taught. An in-numerable student called QURA and MUJAWIDEEN have been benefited from this Department.

DARS-E-NIZAMI:

A most important department amongst the other departments of Jamia is the department of DARS-E-NIZAMI- Wherein TAFSEER, HADITH, FQH and ULUM-E-AALIA i.e. logic, Philosophy, SURF and NAHW comprised of more or less 32 branches of Education are taught. A matriculate student is admitted in this course. Less than a matriculate is not eligible for admission to this course. After matric an eight years course of DARS-E-NIZAMI is taught with additions, alterations and amendments as per the prevalent and modern demands. After getting relieved from JAMIA after completion of the eight years course, The degree, as per the notification of university grant commission, equivalent to double M.A (MA Arabic & M.A Islamyat) is given to the student.





DIPLOMA ALAM-E-DEEN COURSE:

This is a 4 years course. At least graduate students are eligible to be admitted in this course. The objective is that the graduates may be made conversant with religious education and essential principles of SHARIA. Arabic Grammar (SURF-O-NAHW) is taught to the students so that they may be made enable to understand Quran and Hadith. The holy Quran is taught with proper pronunciation called TAJWEED, while in 4th year DAURA-E-HADITH is taught.

AIMS & OBJECTS OF 4 YEARS ALAM-E-DEEN DIPLOMA COURSE:

1. To make conversant with proper education of the HOLY QURAN and SUNNAH.
2. To create a unanimity amongst religious MADARIS and modern colleges & universities. Also to gulf the distances between the TWO institutions.
3. To mutilate the effects of western education in the light of religious education.
4. A practical training of cleaning the heart & soul and make them correct claimants of being Muslims.



DAR-UL-IFTA:

This department serves under the supervision of an expert religious scholar with his subordinates. This department benefits public who want to know the principles and regulations laid down by SHARIAH in different day to day problems. People send their written questions or personally hand over the same to Mufti on duty; which is answered in the light of QURAN & SUNNAH according to FIQH HANFI and is written to send it by Dak or made over to the person present. Many people from Pakistan, India, Africa and across the world have been benefited in the last (60) years.



TABLEEGH-O-ISHAAT:

MUBALIGHEEN are sent from Jamia Ashrafia from time to time inside the country or abroad to benefit the people with their sermons. An important part of this department is publications, to make the readers accessible to the Islamic literature and thus the process of Islamic reformation is carried on. Such a department is urgently needed in the modern age. Numerous pamphlets on different topics from dignified Islamic scholars including Hazrat Maulana Ashraf Ali Thanwi have been published so far. A monthly magazine “AL-HASSAN” under the Editor ship of Moulana M. Akram



Kashmiri is regularly being published in Urdu language, wherein incentives to Islamic faith and views are transpired in an interesting and simple language. The following books under the supervision of Hazrat-e-Aqdas Maulana Mohd Ubaidullah Sahib (M.Z), Hazrat Maulan Abdul Rehman Ashrafi, authored by Hafiz Fazlur-Rahim Ashrafi (M.D) have been published.

(1) Dars-e-Hadith (2) Naikion ke Ambar & Panjsoora Sharif (3) Al-Asmaa-ul-Husna, Darood Sharif & Masnoon Duaein to resolve hardships & problems. (4) Masayl-e-Haj-o-Umra (5) Masayl-e-Nimaz (6) Walidan ke Haqooq (7) Aulad ke Haqooq (8) Munaajaat-e-Maqbool (Mutarjam) (9) Zad-us-Saeed (Mutarjim) (10) Tafseer-e-USmani with modern titles.

1. AIMS AND OBJECTS MAHAD UMM-UL-QURA:

This institution is meant for training ULEMA-E-KIRAM & STUDENTS from religious MADARIS with modern information technology and introduces the benefits of computer so that the message of Islam be spread to all corners of the world.

2. MADRISA AL HASSAN MALH-POR HASSANABDAL:-

This MADRISA had been established in the native village of Hazrat Mufti Mohd Hassan, children (Male & Female) are taught the holy Quran and fundamentals of HADITH since long while a separate MADRISA purely for girls is going to be built here.

3. MADRISA AL-SADIQ, JAMIA ASHRAFIA RAIWIND:

Local and students from other villages are studying up to DARJA THANAWIA KHASA from DARS-E-NIZAMI in this MADRISA besides HIFZ & NAZIRA of holy Quran. Like male children the female children are also taught THANAWIA KHASA in a separate department here.

4. AL-QUBALIL-MASAAKEEN:

(Johar Town) over A land plot of 2 Kanal in the posh area of Johar Town, This MADRISA is teaching up to THANIA KHASA to local students and students from other villages in big number where both lodging & boarding facility is given to them free of charge besides free TUITION FEE.

**5. MADRISAAL-FAISAL LIL-BANAAT
37-38-A, MODEL TOWN LAHORE.**

A highly dignitary religious scholar Hazrat Maulana Qari Mohd Tayyab (R.A) previously Muhtamim Darul Ulum Deoband (India) placed the foundation stone of this MADRISA on 14th SHABAAN 1398-H while the regular classes started on 16th JUMADI-UL-AAKHIR 1399 H i.e. on Monday the 15th May 1979. During 29 years, thousands of native and foreign female students have been benefited, who are busy spreading Islam within the country and abroad. At least a Matriculate student is given admission in THANWIA AAMMA. Admissions are based on merit, the admission applications are received in SHABAN and RAMDAN and classes start in SHAWAL every year.

A training course of 42 hours or one week is also provided to busy ladies where necessary teaching of Faith, SALAT, Economics, SEERAT-E-TAYYIBA, and morality are given to ladies.

**6. MADRISA ASHRAFIA LIL-BANAAT
140-AHMAD BLOCK, GARDEN TOWN,
LAHORE.**

In coordination with MADRISA AL-FAISAL

LIL-BANAAT, Model Town, Lahore HIFZ and NAZIRA of the holy Quran is taught here.

7. MADRISA TALEEM-UL-ISLAM LIL-BANAAT, JAMIA ASHRAFIA GARDEN TOWN, LAHORE:

This MADRISA also works in coordination with MADRISAAL FAISAL LIL-BANAAT Education up to THANAWIA AAMMA besides HIFZ & NAZIRA of Holy Quran is taught here.

8. ASHRAFIA GIRLS COLLEGE – JAMIA ASHRAFIA, FEROPUR ROAD LHR:

The administration of JAMIA ASHRAFIA has established a girls college in face of modern demands of Education. In this college besides the course of ALIMA, O-LEVEL AND A-LEVEL is taught. A latest designed centrally. Air conditioned building has been fabricated for this purpose comprising of a computer Lab, carpeted class-rooms, A conference room, A modern mess, A beautiful play-ground with all ground facilities. This college has been coordinated with Punjab University vide L.No and Lahore Board Vide L.No.

9. HADIQAAL-NOOR SCHOOL SYSTEM:

This system of schools has been established under the supervision of Mohtamim Jamia Ashrafia Hazrat Maulana Mohd Ubaidullah Sahib (M.Z) and Hafiz Asad Ubaid Al-Azhari This system is meant purely for the fundamental object to cater such an education which may make them strictly follow Islam besides modern demands of education that there is no success in the eternity without acting according to the ordains of ALLAH (SWT) and USWA-E-HASNA (SAW) completely and perfectly. This system has the object to prepare students extra-ordinarily which is only possible by making distinction in religious and modern education so that after going out they may prove best citizens and act positive and constructive characters in all walks of life.

HADIQA AL NOOR system of schools caters HIFZ-E-QURAN religious Faith, Fundaments of Islam and essential knowledge of FIQH besides the prevalent English Medium O-Level and A-Level.

**10. JAMIABAIT-UL-QURAN
272-N, SAMANABAD LAHORE:**

AALIMA COURSE of 4 years is catered

alongwith HIFZ-E-QURAN to children of both sexes in the MADRISA. Translation of holy Quran alongwith TAJWEED to ladies is also taught in the MADRISA.

**11. IQRABADR-UL-ATFAL
ALLAMAIQBALTOWN-LAHORE:**
HIFZ-E-QURAN to children is taught in this MADRISA

**12. MADRISAALHASSAN
GUJARPURA BADIYAN ROAD LAHORE**

**13. MADRISAALHASSAN
JAMIA MASJID SHAH RUKN-E-ALAM
MIAN CHUNNU:**



STAGES OF COURSES

S.#	NAME	PERIOD
1	DARS-E-NIZAMI	8 years after matriculation and 10 years after Middle and 13 years after primary, 13 years for beginners.
2	a) HIFZ b) NAZIRA	Upto the capacity of student in 3 or 4 years approx Upto the capacity of student in one year approx
3	a) TAJWEED HADR EXERCISE etc. b) SABA ASHRA	2 years (along with books of Primary) 2 years (with all books of TAJWEED complete)
4	TAKHASSUS FIL-FIQH	2 years
5	TIB-E-ISLAMI	One year (MAUQOOF ALAH) KITAB-UL-SIHAT is taught with cooperation of Qarshi Foundation
6	COMPUTER SCIENCES	Different courses are catered as per the demand.

CERTIFICATES

- AL-SHAHADAT-UL-AALMIA:**
Equivalent to MA Arabic & MA Islamyat 18 years
- AL-SHAHDAT-UL-AALIA:**
Equivalent to BA Arabic and Islamyat 14 Years
- AL-THANAWIAAL-KHASSA:**
Equivalent to FA Arabic and Islamyat 12 Years
- AL-THANAWIAAMMAH:**
Equivalent to Matric Arabic and Islamyat 10 Years
- AL-MATAWASSITA:**
Equivalent to Middle Arabic and Islamyat 8 Years
- AL-IBTIDAIYA:**
Equivalent to Primary Arabic and Islamyat 5Years

OTHERS:

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|----|--------------------------|-----------|
| 1. | Shahada Tahfeez-ul-Quran | 3-4 years |
| 2. | Shahada Tajweed-ul-Quran | 2 years |
| 3. | Shahada (Saba Ashra) | 2 years |
| 4. | Shahda Al-Takhasus | 2 years |

CERTIFICATES:

- (1) Computer Science (2) Languages (3) Tib-E-Islami
(4) Imamat Khitabat (5) Diploma in 3 years Alam-e-Deen Course.

ADMISSIONS:

For old students 10 Shawal to 15th Shawal and for new students it is upto 20 Shawal.

ENTRY:

1. Viva will be given alongwith written test, wherein morality, political and social activities will also be considered besides educational qualification.
2. Every candidate must present his testimonials regarding his previous qualifications alongwith character certificate. National Identity Card alongwith the attested photocopy of the CNIC of the guardian or Father.

VACATIONS:

With effect from the commencement of annual exams of WAFaq-UL-MADARIS upto 10th of SHAWAL, 10/15 days vacations for EID-UL-AZHA, MUHARAM-UL-HARAM 1 day 12th RABI-UL-AWAL 1 day

Quarterly Exams	=	10 days
Half yearly	=	10 days

Annual Exams alongwith Wafaq-ul-Madaris	15 days
Annual Meeting	1 day
Ijtima Majlis Syanatul-Muslimeen	2 days
Ijtima Tableeghi Jamaat	3 days

TERMS & CONDITIONS OF ADMISSION:

1. All the old and new comer students must observe these terms and conditions along with additions alterations and amendments accorded from time to time. The moral and practical supervision is the responsibility of NAZIM-E-AALA and NAZIM-E-DARUL AQAMA, so the concerned administrator will be competent to hold and implement the same.

2. FARAIZ & WAJIBAT and the congregational prayers have to be fully under consideration. The administrator of Hostel will be authorized to check the Hostel, on prayers times or any time during night hours to notice the presence of students. The absentees will be taken up strictly.
3. Non-residential students or outsiders will not be authorized to stay in Hostel. The residing student who may do so at his own accord he will be taken up and may be rusticated.
4. The student living in other mosques or the city areas will not be authorized to live in Hostel.
5. The following misbehaviors will be considered as crimes for students.
 - a) To trim the beard shorter than the length stipulated by SHARIA, to keep hair English cut, To wear out fittings against SHARIA, smoking, To attend political or non-political movements. To join such processions or to pool in ward or outward groups, to bring and read Newspapers, periodicals or Novels to attend any exhibition or
6. The students admitted with stipends will not be authorized to do IMAMAT in other mosque or do Tuition work.
7. The distribution of subjects in different teachers will be strictly observed.
8. The self-supporting students or the day scholars will have to bear their own expanses.

9. Any student mis-behaving with his teacher will not be eligible to attend the class claim of any other teacher and make him agree to forgive in writing.
10. The books lost due to indolence or negligence of a student or the covers are damaged. The price of book and that of its cover will have to be paid by the student.
11. Every student going on leave will have to deposit the books in his custody in the office of administrator in charge library and get a receipt thereof or he will no more be eligible to be admitted and the price of any book lost will have to be paid by the student.
12. Every student while going on leave will have to put up his application through the monitor of the class and submit it in the office of administrator / director education will get sanction himself and submit to Incharge office. Such application will not be acceptable if sent at the hands of a class fellow or anybody else.
13. Any student taking a leave for a few days will abscond himself from MADRISA, he will be tab ear up for overstay. The instruction issued from Jamia will have to be accepted.
14. A student after completing the syllabus of Jamia will not be given certificate unless he does not pass the exam of TAJWEED.
15. Every student must possess his probationary certificates from Wafaq-ul-Madris, Jamia Ashrafia, Dar-ul-Ulum Karachi.
16. The student without preliminary certificate from his par eat institution wise not be eligible for admission.
17. No political extra curricular activity will be allowed.
18. A student is eligible to take maximum 15 days leave during one year.
19. A student who takes 6 leaves continuous without sanction will be considered as rusticated.

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| <p>20. The punishments charged as per instruction will be automatically imposed, No student will be given more than one chance for clarification.</p> <p>21. The students who reside in Lahore will not be given residence only the student coming from outside Lahore will be eligible for residential admission.</p> <p>22. Thesis writing will be essential for every student of DAURA-E-HADITH.</p> <p>23. Every student will have to deposit five latest photographs along with admission form.</p> | <p>4. References from ten well known religious scholars will have to be sent with application form.</p> <p>5. The required age limits.</p> <table border="0"> <tr> <td>Hifz</td> <td>less than 15 years</td> </tr> <tr> <td>Thanawia Amma</td> <td>not more than 18 years</td> </tr> <tr> <td>Thanawia Khassa</td> <td>not more than 20 years</td> </tr> <tr> <td>Shahadat-ul-Aalia</td> <td>not more than 22 years</td> </tr> <tr> <td>Shahadat-ul-Aalamia</td> <td>not more than 24 years</td> </tr> </table> | Hifz | less than 15 years | Thanawia Amma | not more than 18 years | Thanawia Khassa | not more than 20 years | Shahadat-ul-Aalia | not more than 22 years | Shahadat-ul-Aalamia | not more than 24 years |
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| Shahadat-ul-Aalamia | not more than 24 years | | | | | | | | | | |

FOREIGN STUDENTS:

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| <p>1. The students from countries abroad will apply through Pakistan Embassy.</p> <p>2. The students will get NOC from their corresponding Home Ministry and Foreign Ministry.</p> <p>3. Attested photocopy of passport with 3 years</p> | <p>6. Govt. Rules will have to be observed.</p> <p>7. Student visa must be achieved, no private or Govt. Job will be allowed.</p> <p>8. No admission will be given on visit TABLEEGHI OR TRANSIT VISA.</p> |
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درس گاہِ علم دیں ایں جامعہ
اشرفیہ از معارف لامعہ
یادگارِ مولوی معنوی
مولوی اشرف علی تھانویؒ
اے خدایں جامعہ قائم بدار
فیض او جاری بود لیل و نہار
خاتم الحائثین
مولانا محمد ادریس کاندھلوی صدیقی رحمۃ اللہ علیہ



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